1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

IDEATIONAL CULTURE

THE third major division of Kaska culture is built principally around the ideas and attitudes which the Indians direct toward the supernatural, natural, and social environments. These ideas, in many cases underlying behaviors described in the technical and social cultures, serve both adaptive and adjustive functions but in addition fulfill the important need of securing the individual's personal adjustment toward his known universe. Through these thought patterns the Indian strives to understand his experience.

In this division we will describe beliefs ranging from the fields of religion to natural history and human biology. We will discuss behaviors toward the supernatural environment and present activities illustrating the motivating role of other ideas. An attempt will also be made to understand the patterned, conscious and unconscious, thought and emotional processes of the people, and to outline the breakdown of rational control which occurs in some Indians when under the influence of alcohol or in mental disease.

NUMBERS AND MEASURES

Although the western system of numeration has been universally adopted in the Kaska area, few individuals are capable of extending such reckoning beyond one hundred. Arithmetical calculations are limited to simple mental addition and subtraction. No ritual or symbolic significance of numbers could be obtained.

The standard English system of weights and measures is in use, but the ability to understand these is not evenly developed. Most men have a fairly clear conception of mass measures, such as pounds, but a much more limited comprehension of length. When traveling along the crooked courses of rivers, Indians often refer to distance in terms of the number of points of land that must be rounded rather than the mileage that remains to be covered. There is keen interest in translating the distance between two known locales into miles but individual estimates are often widely at variance. White men are regarded as authoritative sources of such information, the ethnographer's maps being several times utilized in order to measure the distance from Lower Post to individuals' trap lines. Volume measures are also difficult for people to estimate, especially if a container is larger than five gallons.

In sewing the method of measurement is to compare the material to the span of the hand or the length of the arm. Rules, measuring rods, and squares are not used in carpentry or sewing.

Most Indians own clocks and pocket or wrist watches. These, however, are not primarily used to order time since most people are unable to read the dials and the measurement of time, like other measures, is only gradually being learned. Disagreement between time pieces is often considerable, especially in winter when, if a clock stops and there is no radio, the owner is only poorly able to guess at what hour to reset the instrument. The confusion resulting from Lower Post being on the boundary of two time zones is also partly responsible for the discrepancy between time pieces in summer. Individuals are not governed by time in the performance of customary activities.

By means of journals or by marking off the passage of days on a small calendar, an effort